

10. May *I* obtain a wholesome friend
 who, when
 quaffed, will not harm me, O lord of
 bay horses;
I ask of INDRA a long permanence¹ for
 this *Soma*

which has been placed within us,
 11. May those irremovable sicknesses
 depart; let
 those strong (pains) which have made
 us tremble,
 be afraid; the mighty *Soma* has climbed
 into us?—
 we have attained that (draught) by
 which men
 prolong life.

12. That *Soma* which, drunk; into our
 hearts, has
 entered, immortal, into us mortals,—to
 him, fathers,
 let us do worship with oblations; may
 we abide in
 his bliss and favour.

13. *Soma*, thou in conjunction with
 the fathers
 didst stretch out successively heaven
 and earth,—
 to thee let us do worship with oblations,
 may we be
 lords of wealth.

14. Guardian gods, speak favourably
 to us; let
 not dreams nor the censurer
 overpower us; may
 we be ever dear to *Soma*; possessed of
 brave off-
 spring, may we utter our hymn.

15. Thou, *Soma*, givest us food from
 every side;
 thou art the bestower of heaven; enter
 us, beholder

¹ This st occurs in Taitt. Sanh. ii. 2. 12, but with.
achcMa for
ayik. Sayana there explains *pratiram* as an epithet
of Indza,
as *pralarshena vamandpadam tdrayitdram*. The
Scholiast adds,
there is nothing contradictory in the praise of
India occurring in
a hymn especially addressed to the Soma, since
Indra is the lord
of the Soma.